CHRISTIAN EDUCATION

FINDINGS

CHURCH DIVINITY SCHOOL of the PACIFIC LIBRARY

JANUARY 1958

"Dawn on our darkness, and lend us thine aid . . ."

5 Families Observe Lent

8 Making Use of the Poster Contest

10 How to Lead a Mission Study

12 A Guide for Training Able Teachers

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Letters:

• Breach of Confidence

Do you think it is a good idea to have parents' classes listening to recordings of their children's classes? (FINDINGS, November, 1957, p. 15.) It seems to us a breach of confidence. How would the parents like their sessions recorded for their children to go over?

Mr. and Mrs. Paul Schmidt
Columbia, Mo.

Editor's Reply: When tape recorders were used in experimental classes, the editors of the Seabury Series made every effort to insure that tapes were returned immediately to the Curriculum Development Division in Greenwich. It was carefully explained to the older children that parents would not hear what was said in class. In a few cases, however, classes wanted their parents to hear what they were saying, preliminary to a joint meeting between parents and students of junior-high age.

The Department of Christian Education urges that where tape recorders are used, the tapes be treated as confidential, and never heard by anyone but the teacher and observer except by very special permission of the class itself. Special circumstances applied in the parents' class shown in our November issue, but FINDINGS erred in running the picture.

• Double Sunday Sessions

We have only begun to read FINDINGS and find it very helpful to everyone involved in the Seabury course. Our parish problem is one on which you may have some particular information to pass along to us.

With an enrollment of approximately five hundred children in church school, many teachers (half of whom are men) feel that they have no chance of teaching Seabury courses effectively. At present our family service begins at 9:00 and classes are held afterward. A plan is shaping up to have two family services. At 9:00 grades one through four will go to service with their parents and teachers, while all other classes in two sections each will meet in our new classrooms. At 9:40 they will switch places so that the older children and other adults can attend family service while the younger ones go to their classes. This makes necessary two steering committees for parents' classes, two sets of teachers for the first grade through sixth grade, and two choirs . . .

We will appreciate any help you can give on whether this plan has been used before and how it works.

Betty Corbett
St. Luke's Church School
Tulsa, Okla.

Editor's Reply: While this procedure has much to commend it, there is the disadvantage that the family does not have the opportunity to worship together as a unit. In order to accommodate all parents and children, many parishes have *completely duplicate services and class sessions*, one, say, at 9:00 and the other a 11:00. This is the practice in a grea many parishes across the country Some families choose to attend th earlier service and class sessions eac week, others decide upon the late service and classes.

• Seabury Series Display

I am sending you a photograph [see below] of a display of the Seabury Series arranged in the dining room o our parish house.

This was arranged primarily to give parents an opportunity to examine the materials. The rector used the class room period of the Adult Bible Class t talk about the Series. The membership of this group is around 150.

This display was available also fo teachers' meetings and business women's meetings.

We thought you would be interested in seeing the picture and sharing th idea with others.

Rosalie S. Wilson
Director of Religious Education
St. Paul's Church
Winston-Salem, N.C.

• Necessary "Necessary Conditions"

My pleasure in FINDINGS has been considerable for a long time . . . and especially now as we try to get our teacher-training program going. I am happy to read in the November issue that there will be an annual index. . .

With regard to the Seabury Series

Exhibit of Seabury Series materials prepared for the Adult Bible Class and other groups in St. Paul's Church, Winston-Salem, N.C. See letter above. Also see th article on the poster contest, page 8, an the fifth Item on page 18.

it is my observation and opinion that the "necessary conditions" really *are* necessary, or at least the Seabury Series should not be accepted by a parish until those conditions have been very carefully considered. It is possible that in the long run there would be more successful use of the Series if there were the strong recommendation that it should *not* be accepted until there has been: (1) an evaluation of readiness; (2) some fairly concrete and detailed instruction in using; (3) a program agreed upon for continuing evaluation and instruction—possibly by a diocesan "supervisor." . . . It seems to me that much harm is done by unpreparedness for acceptance, and that much more benefit would derive from adequate *pre*paration than from *re*paration.

Carol Davis
Parish Assistant
St. Paul's Church-on-the-Hill
St. Paul, Minnesota

Circulation Notice

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Editor
THE REV. RICHARD UPSHER SMITH

Circulation Manager
THE REV. STEPHEN C. V. BOWMAN

CHRISTIAN EDUCATION

FINDINGS

Contents for January 1958 **Volume 6, Number 1**

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Cover picture by Frank H. Bauer from Light the Dark Streets. *Photograph on page 5 from Clark and Clark; on page 7 by David W. Corson from A. Devaney, Inc.; on page 10 from H. Armstrong Roberts. Correction: The photograph on page 5 of the December issue is of a bronze panel, Great Portal, Cathedral of St. John the Divine.*

Sight and Sound

Use of Filmstrips in Christian Education

Excitement is being caused on every hand by a relatively new educational tool. Consumers are purchasing filmstrips at a great rate, and producers are overjoyed to discover their return on this small investment. In some cases, motion picture producers are relying on their filmstrip productions in order to remain in business. Not only are the producer's risks reduced in the case of filmstrips, but because of the small investment, filmstrips may reasonably be made for a market more highly specialized and therefore smaller than would justify a motion picture of the same title.

This general condition appears fine and healthy, except for two factors. The first has to do with the producer and the product itself. Producers are seldom educators. This is true even of producers operating within national religious educational organizations. Furthermore, producers must rely on outside talent for various technical and artistic elements of production; such talents and skills are coupled only occasionally with Christian conviction and an educational orientation. These facts alone account for the varying quality which one witnesses in the product, even from the same producer.

Filmstrips are only beginning to find themselves. No one is quite sure what makes a good filmstrip or what the potentials and the limitations of the medium are. This flux in our perception of the ideal filmstrip makes the whole thing all the more intriguing. Everyone can experiment, and should, both in production and in utilization. It is always sad when a technique becomes standardized and finally resolves itself into a stereotype (as witness the usual "religious" motion picture).

The second factor has to do with utilization. The finest, most creative, original, and inspired filmstrip can become a dull thud in unimaginative, insensitive hands. Sometimes a very bad filmstrip can be so utilized, by provocation of criticism, for instance, that the learning experience is made positive and unforgettable.

A teacher is always on his own as he lives with his group in class. Sensitivity and common sense are his primary guides on every hand, no less in the case of filmstrip utilization. This is to say: Buyer beware, and teacher be creative!

Many filmstrips are too long for effective classroom use, often running into sixty or more frames. It is of little help for the producer to suggest that only a few of the frames need to be shown; how is the teacher going to make his selection of more suitable pictures? There is also the psychological disadvantage of having to pass quickly over frames not to be shown or discussed. (Slides have a real advantage in this respect; you need only pull out the particular slides you wish to show.)

Read what you can about new filmstrips coming on the market and preview them before purchase, no matter who the producer is. There are so many available and at such low cost, that the temptation is to choose on the basis of a catchy title.

Realize that a filmstrip is only a tool at your disposal; you are not its servant. Give it context by your leadership of the class before you exhibit it and by the continuing activities you supply following its showing. A filmstrip is only a part of the whole educational process. Keep this in mind and you will find filmstrips to be a valuable tool.

Filmstrips on Japan

A number of filmstrips have been produced for this year's missionary study of Japan. For the most part, they include the same content. Japanese homes are shown, also the schools and markets. Customs are explained, such as flower arranging, sitting on the floor, wearing getas, flying paper carps on Boys' Day, and displaying dolls on Girls' Day. Families say grace at mealtime and go to church together on Sunday. Even the photography in the filmstrips is similar; actually the same photographer is responsible for most or all of the filmstrips despite different producing agencies. Nonetheless some of the filmstrips are far more effective than others.

Manachan and Koji, Tommy and Yoshi, and *Close-up of Japan* are produced by the Society for Visual Education. Records are available for all three filmstrips.

Manachan and Koji is intended for children six to eight years of age. By showing very simple, everyday experiences of two children, such as going to school, playing games, and watching television, the filmstrip not only affords various means of identification, but conveys an unpatronizing appreciation for the children and families in Japan.

Tommy and Yoshi, intended for children six to twelve years of age, has the same merits. Moreover, this filmstrip manages to come to life in such a way as to be one of the finest filmstrips we have seen. In the sequence where Tommy introduces Yoshi to bubble gum not only are the boys brilliantly directed and photographed, but the implications for discussion are manifold.

Close-up on Japan, intended for junior-high, senior-high, and adult groups, does not carry the same freshness as the others in this series. Yet it has merit in that it approaches current problems in Japan. The story is concerned with the efforts of a college student to realize his vocation in relation to his country's needs.

Jiro and Hanako, produced by Yale Divinity School, combines an older two-part filmstrip into a new single release. There is no record. *Jiro and Hanako* has unique merits; it makes a conscious effort at appreciation of Japanese architecture, landscaping, and customs. Visually, there occur photographs revealing the beauty of Japanese culture. But this inordinately long filmstrip moves slowly; it really fails to "move" anywhere. Perhaps the viewer simply becomes restless because of the static quality of the filmstrip medium. *Jiro and Hanako* seems to be a jumble of unrelated ideas. For the parish that can afford it, it might serve as a supplement to other filmstrips and as factual resource material in answering particular questions.

Kimiko of Japan, produced by Friendship Press, similarly suffers from length. It also seems intent on content at times interrupting the flow of the story. But it does have a strong story line that holds up to the end. One questions, however, the author's intent in telling this particular story of the incompatability of a Japanese girl and boy. Perhaps it is intended to assist in an identification of American boys and girls with those of Japan. That we may find unity in the fact we all have sinned and fallen short is theologically sound, but it seems negative in this context.

An excellent study guide accompanies this filmstrip. There is no record.

—John G. Harrell

Everywhere Christian families seem more aware of the need to pray together.

Families Observe Lent

by the Rev. and Mrs. G. Richard Wheatcroft
St. Francis' Church, Houston, Texas

"Come to breakfast, everyone," called Mrs. Brown. Emily Manning had spent the night with eight-year-old Janet Brown. It was fun being called to the table as a guest. When all six of them were seated, they didn't begin at once to eat as Emily was accustomed to doing. Janet's father opened a Bible story book. When everyone had quieted down, he began to read. After the story, there was a discussion, and Mr. Brown showed everyone the picture. Then they joined hands around the table and each one, starting with the youngest, offered his own short prayer. They ended with Mr. Brown, who concluded by leading them in the Lord's Prayer. After that, breakfast was served. While everyone was talking, Emily whispered to Janet, "Do you do that every day?" "Oh yes," her friend replied, "but usually it's shorter." Then she added with an important air, "You see, *this is Lent!*"

Lent! A Church season observed in a thousand ways! A newcomer to the Episcopal Church would notice unusual activities in any Episcopal parish during the forty days from Ash Wednesday to Easter. Perhaps on one usually quiet night in the week, lights go on in the parish hall. Families arrive with casserole dishes and frosted cakes. An hour or so later, organ music rolls out of the open door, and the families go into the church. Another midweek Lenten service has begun. Sundays, too, are different from those of the rest of the year. There's an increase in attendance. Early communion services are crowded. Even the littlest children, carrying home their missionary offering boxes, have a new earnestness and enthusiasm. Visiting preachers stimulate thinking. Discussion groups crop up. People borrow more books from the parish library. Parents prepare to have their babies baptized. Older children attend Confirmation class. This and many other activities mean Lent has come again to our churches.

But what goes on in the homes "wherein our

The author of *Preface for Parents*, joined by her husband, encourages families to provide for Lenten observances in their homes and offers suggestions for doing so.

people dwell"? Is the Brown family typical? Just as there is great variety in Lenten customs from one parish to another, so there is from one home to the next, even within one parish. Most of our research into the subject has been in our own diocese, but we believe these experiences and experiments are typical of what is going on throughout the Church. Everywhere Christian families seem more aware of the need to pray together. (This is not just in order to "stay together," as the slogan goes.)

Certainly prayer unites those who already love each other on the deepest level. Those who pray together seem to grow together. When this growth is in grace, in the knowledge and love of Jesus Christ, the true end of prayer is being fulfilled. "Christ is the Head of this house," proclaimed the framed motto in our grandparents' home. These words express the longing and desire of every couple with whom we talked.

While we are likely to agree on the importance of family prayer, the *doing* of it, at Lent or any time, seems very difficult. One mother put it this way: "We struggled for years when the children were small, unsuccessfully it seemed then. But we can see now where the joys and benefits derived from each attempt strengthened our determination to try again. Now it is a part of family life with us."

The reasons for the struggle are all too familiar: variation in ages, different schedules for the several members of the family, distractions, and competitive outside activities. Worst of all to overcome, perhaps, is the self-consciousness that keeps even the closest family from sharing its faith. Of course, as with any routine, it is easier to start when the children are small. Best of all is a beginning made between husband and wife which later includes the infant and grows as he grows. However, for those who are starting this Lent, with whatever age children, it is encouraging to remember that there are many families who have overcome these difficulties with God's help. They can and do have some kind of family prayer every day and find it a joy and benefit to all.

Those who have experimented through the years can offer some warnings and point to some signposts along the way. First of all, they all (and we know from our own home) say that we should:

1. Never "hear children's prayers" but always pray along with them. Learning to say or read prayers by rote is not really praying, and that applies to us as well as the children. Kneeling with the children, figuratively as well as literally, to thank God for His blessings and to confess our shortcomings and ask His guidance, does more to teach children about prayer than all the books we could read them on the subject.

2. Avoid being too formal or too casual about it.

3. Be regular and faithful about family prayers.

4. Vary any procedure from time to time. The changing of the Church seasons is a good time to change the place or the routine. Many families use homemade worship centers and altars at some seasons. A plant or bulb that flowers in the spring helps show the special emphasis of Lent, just as lighted candles give added meaning to Advent.

5. Finally, keep your observance simple and in accord with the age of the children. Five or ten minutes every day is better than longer, sporadic attempts. We should start where we are, with what we have, and go on and grow from there. The goal, of course, is that we learn from this special time to turn to God, trustfully, at all times.

Most families start with mealtime, either breakfast or dinner. Grace at mealtime can be more than thanksgiving for food. To it can be added grateful prayers for other blessings, large and small, that have come to the family or to their loved ones through the day. New undertakings at work or school, birthdays, anniversaries—all can be brought to the family meal and made the subject of prayer. *Our Home* (Forward Movement, $.05) is excellent as a minimal guide. From the pages of *Prayers New and Old* and *Prayers for all Occasions* (Forward Movement, each $.15 paper, $.75 Fabrikoid) we find many prayers expressing our needs and aspirations. *A Girl's Prayer Book* and *A Boy's Prayer Book* (Seabury Press, each $.85 paper, $1.50 boards) will also prove fruitful. Many families make selections from the Prayer Book and Hymnal and find family prayer and church worship are both enriched thereby. Spontaneous prayers out of life's daily experience and the time-tested prayers of the past belong together. The family that uses both finds the greatest blessing.

On the dining-room table in one home we visited during Lent there was a special offering box for the entire family to use. Lent is a time of discipline, and there are both "minus" and "plus" ways of observing it. In this home the money which wasn't used for dessert one night, for meat another, was given in coins so each person could put his sacrificial offering in the box. At the end of Lent this money was divided equally among the children for their missionary offering boxes.

We have found that children, even those of primary age, can understand something of the self-discipline and penitence emphasized in Lent and can respond to it. Many boys know firsthand the discipline of the swimming team or the Little League. They can understand that as Christians we are also in training. Church history reminds us that during the first three centuries all converts had to submit to an initiation period to weed out the half-hearted and strengthen the resolve of the faithful. This was a necessity for those who were to endure the trials of membership in an illegal and often persecuted Church. At the end of

this initiation period, the convert was baptized and confirmed and made his first communion on Easter Day. Even after Christianity was legalized in the fourth century, this pre-Easter discipline was retained.

This Lenten emphasis should be made according to the age and Christian experience of the child. One popular discipline among children is "giving up" some extra treat such as candy, ice cream, or the movies. Children like definite curtailment, and many seem to be strengthened in self-control, especially when a secret fault is given up along with the external treat. Like giving alms, however, fasting should be done in secret. Christ warns that we should "appear not unto men to fast." Too much fanfare about a self-denial lessens its value. Children, however, do help each other to remember and can encourage each other in their efforts.

One family we know has established a custom of the parents' talking over with each child his or her resolutions for Lent. These are put in individual envelopes in a special drawer and referred to from time to time. They are taken out and reread on Good Friday. Family prayers are a vital and joyous daily event in this home. Lenten resolutions are safeguarded from being a cause for self-congratulation on the one hand, for each achievement leads to new demands. On the other hand, the children are helped from feeling discouraged when they fail by constant reminders of the forgiving love of Jesus Christ. Children should not compete with one another in this matter of spiritual growth. It is better when each confides alone in his mother or father. Then the family prayers encourage all in the attempt. Lent, this family was told, is like a race, and all who run and work hard have their spiritual reward, not just those who get there first. In this way these children keep Lent and are spiritually ready for a joyous Easter. (See I Corinthians 9:24–27.)

From *the desire* to keep Lent at home as a family comes *the will* to put this desire into action by making a time and place for it in the day's schedule. The third step is to find the *right resources* to get started. There seems to be an abundance of material but few guides to its use in the home. Where this kind of help has been given, there has been an immediate and grateful response.

Here and there in homes throughout our diocese, and doubtless in many others, one finds real evidence of an attempt to make Lent meaningful. This is largely the result of the imaginative, practical helps offered us by Miss Martha Pray, our diocesan director of Christian education. Several weeks before Ash Wednesday she sends to every church, along with the usual Church School Lenten materials, some kind of guide for family use. One year this was in the form of prayer cards for each Sunday evening in Lent; a commentary on the Collect for the Day (based on the *Oxford American Prayer Book Commentary*) and questions encouraged the family to use and discuss this prayer. These packets found their way into many homes in this diocese and others. Each year her Lenten guide includes book lists, pictures, and hymns. Given this help, more than one family we know has begun Lenten devotions for the first time.

The first churches were in homes. In our imperiled generation we know that Church and home must join forces and work together. There has been a return to the family altar. It may be a thing of beauty or of improvisation which is just as beautiful. Homemade cross and candlesticks on a white cloth make even an old converted desk a place of worship. Bible, Prayer Book, and Hymnal are laid out. Along with these are pamphlets of daily devotions and perhaps the favorite *Bible Story for Boys and Girls* by Walter Russell Bowie (Abingdon Press) or Pelagie Doane's *Small Child's Bible* (Oxford University Press). During Lent these are being read in homes in which there had never before been much reading aloud of any kind.

Of course, the Christian home cannot exist apart from the Church. During Lent parents have formed new habits. Some slip into the empty church with their little children to sit quietly, to explore its wonders, or for a special prayer. Parents of teenagers attend early communion and breakfast, and entire families make a joyful occasion of the midweek evening service after a dinner together at church.

Emily, the little visitor in the Brown family, or adult newcomers to the Episcopal Church might follow up their question about why we do these things in Lent with another! "If it's good for Lent, why not all the time?"

Kneeling with children to thank God for His blessings, and to confess our shortcomings and ask His guidance, does more to teach children about prayer than all the books we could read on the subject.

Making use of the

POSTER CONTEST

by Eleanor E. Sandt

Seabury Series Junior-High-School Editor

PERHAPS, as a teacher of junior-high pupils, you are asking how you can get into the mission study program of the parish and still further the aims of your course. Or perhaps you are a leader of a junior-high youth group and are wondering how to involve your young people in the missionary study and program. The poster contest announced in the Church School Missionary Offering Packet, and in *Churchways* and *Forth*, is designed to help you do this.

The contest is sponsored by the Department of Promotion for boys and girls eleven through seventeen years of age. Entries must reach the National Council office in New York by April 15, 1958. Awards will be made in two age groups, 11–13 and 14–17, on the basis of originality in execution and demonstration of understanding the Church School Missionary Offering. First- and second-place winners in each age group will be given a trip to New York City, and first-place winners will also receive a portrait of themselves.

You know by now that young teenagers and preteens need things to do in class as well as out. You know, too, that valuable discussion and learning often accompany such activity. The poster contest can give an immediate reason for thinking and talking about subjects of the mission offering. While the prizes are going to be rewards for a few, a local exhibit of *your* posters might be a nearer goal for everyone. You might work to have everything complete a week before mailing date, then hang the posters in the parish hall for all to see. There is no limit to the number of posters that can be sent to the contest by your parish. A real contribution to the mission study of the parish can be made by a display of colorful posters with "punch." The satisfaction of the young people who contribute to such a display can also be important to each one of them. Each poster says that the artist has a part in the work of the Church right now. It's there for all to see!

You might begin by commenting on the contest and asking the group why a poster is a good form of publicity. (Nothing said yet about their participation.) A poster attracts attention. It communicates an idea rapidly and clearly. It conveys a message. It makes people think. It can be a sort of symbol. It's colorful. It's like a slogan. Some of these answers and others might be written on the board or on paper.

Before long some Johnny on the Spot or Suspicious Sue will bluntly ask, "Are we going to make posters?" A noncommital answer, such as "It might be fun," or "We could if you want to," would not involve anyone as yet. Let the contest be a possibility but not a demand from you. Tell the group, however, that it might be well if all of you did some thinking about the subject of the mission offering and see if any poster ideas come up.

The double-barreled offering project (Japan and the Missionary District of Salina) may cause trouble at this point. If your parish hasn't chosen to concentrate on one of the two areas, your boys and girls may

choose one, or they may divide into two groups to look up material and report to each other.

You will speed up your work by limiting the kind of information to be reported. Junior-high students in search of facts are likely to tap encyclopedias and geography books. Left to themselves, they will bring in an astounding array of unrelated data about mountains, products, and rainfall. Such facts have some remote bearing on the mission problem, but they can becloud the real issue and dull the point. Remember a good poster makes one point!

Help the class or group members to see that the missionary offering always goes, at least indirectly, to *people*. Whatever the project, it is the needs of people that we try to meet. What do the people of Japan need that the Church can give them? What is "a new life in Christ" and what is *young* Japan? Work to define the need before you tackle the way to meet that need. Be sure the need is real to everyone —that your young people can in some measure put themselves in the place of the young people they talk about.

Or if the choice has been made to explore the needs of the people in the Missionary District of Salina, try to find out who these people are. How do they live? Why do they need churches? Why do *we?* What would we miss if we had no church? Is the Church just a place? How does it change our lives? (At this point the mission study is gearing right into *your* purposes in a church school class or fellowship.)

After one or two Sundays of discussion of the purposes of the offering, go back to the poster possibilities. Give your individual boys and girls a chance to think out some symbols that express what they have been saying. What are some elements that could be worked into a design?

Then think of what a poster could say. Of all that you have discovered, what do you want most to tell other people? If you had to say one thing about the need of young Japan (or of the people of Salina) what would it be? Have them write individual one-sentence answers.

Again compile a blackboard list of ideas. Then tell your group that you think it would be "terrific" if they worked out some of these and had an exhibit. Ask how many have something in mind that they would like to work on? If a few have, say, "Let's try it, and perhaps some of the rest will get ideas as we work with paper and color." A couple may want to work together, and that is good, provided it is understood that only the work of individuals can be entered in the national contest.

Now how do you get on with the job? Is there anyone present who has made posters in a school art class? If there is, let him outline some steps. But if poster-making is new to everyone, here are some procedures to follow:

1. Decide what words must appear on your poster. Be brief; remember, a poster must be read at a glance. The color and design should need little explanation. The effective Red Cross posters carry the single word GIVE. To *what* and *why* is said by the design.

2. Decide what colors best express your ideas. Black and white and one other color can be enough,

Before you send your posters to New York, exhibit them to the church school and to the entire parish so everyone can share in missionary study.

or a combination of three bold strong colors. (Patriotic posters are usually expressed entirely in patterns of red, white, and blue.) The combination should be pleasing but sharp enough to make the letters speak out.

There is also symbolism in color. A poster of the desert might combine the shades of sand, sage brush green, and purple horizons. One of the sea would use blues and grays. What colors suggest Japan to your young people, or what colors are characteristic of the district of Salina? A package of assorted construction paper may suggest combinations and contrasts.

3. Consider the design. Some may already have sketched what they have in mind. If not, give them time to do so. Then suggest that rough cutouts of colored paper may be made of the parts of the design and moved about until a pleasing balance is achieved. In this experimental stage, remember that the words take space and must be part of the design.

4. The final operation will depend on the material to be used. Some may want to use poster paint. Some may do a "paste-up" of colored paper. Some may want to do something with silk or cotton materials. Notice that illustrations and photographs which have been cut out of magazines or other publications may not be used because the winning posters must be reproduced, and small details would be lost. This is true of a good poster, anyway. It must be completely visible and meaningful at a distance.

The entire project as suggested here might require part of six sessions or all of three. Some of the work could be done between sessions if time is short or young people are impatient. (This might be part of your midweek Lenten program.) Don't ever lose sight of the dual purpose of the contest—to teach about Japan or Salina *and* to stimulate the young people's support of the missionary enterprise through their Lenten (or Epiphany) offering boxes. You and your group are working to say something in such a way that everyone in your class will want to share in the offering. It is your part in the Church's effort. Remember you are not trying primarily to produce prize winners. What the poster can mean to the young person who makes it is important to him and to his classmates and to the entire church school and parish.

Young people, like adults, learn best by doing their own thinking.

How to Lead a Mission Study

by Richard L. Harbour

THE purpose of this article is to assist clergy, adult advisers, or youth leaders in launching a study of *Mission Renewed* in a church youth group.

Mission Renewed is a new study guide for young people. It aims to begin where they are with a brief but provocative questionnaire on why the Church is engaged in the missionary enterprise. It provides for activities to involve the members of the group in the program. A one-act skit, a situation for a role-play, group Bible studies in passages from the Old and New Testaments, a panel discussion, and a symposium are suggested for group action. Recommended resources include two films, a filmstrip, and readily available books. The guide may be used in six or seven sessions.

Suggestions for First Session

Mission Renewed focuses on the Church in Japan, but, as a preparation, it starts with an exploration of the theology of the Church's missionary enterprise. Since sooner or later many people ask for a justification of missions, the study guide asks the question first and provides participants an opportunity to get out the classic, but superficial, reasons and examine them. This is the function of the questionnaire, and it may lead to a new examination of the mission of the Church.

If you, as leader, feel that a questionnaire is too abrupt a study opener, use a brief introductory statement or a discussion of reasons for missions. The Offertory sentences (pages 72–73 in the Book of Common Prayer) or the two prayers for foreign missions on page 38 of the Prayer Book may be useful as discussion starters. If the words *missions* and *missionaries* seem to turn the group members into a mess of silent clams, ask for a comparison of the cynicism in the quatrain attributed to the sometime Bishop of Oxford, Samuel Wilberforce, "If I were a cassowary/On the plains of Timbuktu/I would eat a missionary/Skin and bones and hymnbook too" with the sturdy language of a hymn like Ainger's "God is working his purpose out" (No. 538, Hymnal 1940).

Whichever method you use to begin the study of *Mission Renewed*, the questionnaire should be used in the first session. A tally committee can prepare its report and bring it before the group just before the one-act skit on "Why Missions?" is presented. (If you do not have enough copies of the book, you can mimeograph the questionnaire or write it on a blackboard or on newsprint. However,

it is recommended that each member of the group have his own copy of *Mission Renewed.*)

The skit can be read without rehearsal, but a private reading aloud by the players in advance of presentation is better. The skit presents a situation in which a youth group tangles with a missionary, just returned from Japan, whom they heard preach the morning before their meeting. Dr. Lee, the missionary, leads the group to challenge the counterfeit reasons for missions as well as the heart-throb tales out of which these reasons have so often been formulated. As the young people discover the selfishness in these reasons, their conversation in the skit becomes lively and a bit tense. The young people invite Dr. Lee to return for their next meeting. He is unable to accept, but before they disband for the evening, promises to have a letter in their hands with which they may move into a deeper discussion.

Sessions Two, Three, and Four

The program for the next meeting can be built on Dr. Lee's letter. The letter can be read aloud by an adult or by a member of the group who has taken care to understand the contents before presenting them. Dr. Lee writes of a Japanese youth whose predicament as a Christian is similar to a predicament which some Christian young people experience in the United States. This provides for a role-play by your group to deepen their understanding of the situation which Dr. Lee describes. (For help in role-play see Bert and Frances Strauss, *New Ways to Better Meetings,* Chapter 11, New York, The Viking Press, or the E.Y.C. Notebooks.) After brief discussion, the group can return to the rest of Dr. Lee's letter, which was written to clear away debris that may still be clinging to the young people's understanding. Recognizing that some of the young people may be growing impatient, Dr. Lee promises to write another letter to deal with the *real* reason for the Church's mission. He asks them to be sure to bring their Bibles to the next meeting.

The third meeting for users of *Mission Renewed* will be occupied with group study of Old Testament passages that state clearly the missionary commission God gave to His people. These passages and Dr. Lee's commentary on them are listed in his second letter, which can be read aloud. Before recommending the Bible passages for study, Dr. Lee writes: "How often have Christian men and women said to one another: 'What right have we got to impose our God on anyone else? The Japanese have their gods, the Africans have theirs, the Indians have theirs, and we have ours. Live and let live is what I always say.' With almost the very next breath, these same men and women will stand before the altar of God whom they worship and say: 'I believe in *one* God . . .' Don't be fooled, friends. They do not believe in one God. They believe in many.

"Belief in one God is a belief that denies the existence of any others. . . . And lest we tend to think that the task of revealing the God who is *one* is an enterprise that can be entered into at will or not, as one sees fit, let us review just exactly what it is that God asks of His people and what happens when they do not do it."

The fourth session can be based upon group Bible study of New Testament passages which clearly define the nature of God's missionary commission to Christians. Again the letter and the list of passages can be shared by reading aloud to the group. But group members should read the Bible passages to themselves before they discuss them. The last of the passages Dr. Lee recommends is from the Book of Acts. In this connection, I urge you to read the preface in *The Young Church in Action,* J. B. Phillips' translation of the Acts of the Apostles (New York: The Macmillan Company).

Final Sessions

The fifth session may open with reading aloud Dr. Lee's fourth letter. Dr. Lee suggests a panel discussion on the proposition, "If the Mission depended on you, what would you do?" Is this too realistic? Not for young people; certainly not for young people who have actually been intellectually and emotionally engaged in the subject of the letters and group Bible studies preceding this session. A panel discussion is a kind of conversation between three or four people. Everyone else is to hold his thunder, stand by and listen, until the panelists have finished. Then the comments, observations, and objections of the rest of the group may be added. The panel discussion need not "take all night," but it should be allowed to go on until all panelists have had opportunity to state their cases. The open discussion which follows may serve to clarify and even nail down certain points for the group to remember. Then they will be ready for the sixth session.

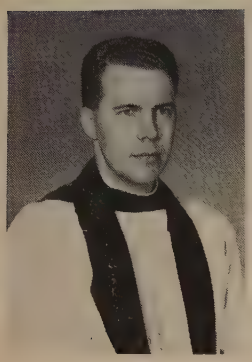
Dr. Lee's last letter opens with these questions: "As God's people, what are we doing to reveal to the Japanese the one true God? In the midst of all their divisions and fragmentations, how are we being channels for the God of at-one-ment so that He may be seen, heard, and recognized?" All this has been described in the preceding letter. The session to be developed from this one includes a symposium, in which the members make their own prepared speeches; then the rest of the group is invited to enter into fuller discussion with them. (Since the letter provides enough material for exploration in two sessions at least, the whole series may require more than six program sessions; that is, this last session may extend into a seventh meeting.)

Dr. Lee's last letter relates the exciting stories of the heroism of Dr. Rudolf Teusler, Paul Rusch, and the Rt. Rev. Michael Yashiro. It reiterates the real reason for the Church's mission and redeems the counterfeit reasons. Dr. Lee writes, "There is no telling what the Lord of the Mission could do in His world if His people took Him seriously. He has given the command. It is yours and mine to obey."

Mission Renewed was written to help Episcopal young Churchmen feel the powerful wind of heaven which, as J. B. Phillips has said, may yet blow away some of our own prejudices and preferences. If the Holy Spirit enabled the Young Church of old to proclaim its message, perhaps it is not too late for young Churchmen of today to work by the same Spirit.

A guide for

Training Able Teachers



Canon Byfield, Director of the Department of Christian Education, Diocese of California, reviews the new *Teacher Training Guide* and reports that it is equally valuable for Seabury and non-Seabury teachers, for youth advisers, summer conference staffs, and other leaders.

by Richard Byfield

A FOURTH-GRADE teacher, who has been using Seabury Series materials in her class for three years, summed up the response of her whole training group when she said, "For the first time I feel that I really understand what I've been trying to do. I have been following directions — directions that sometimes didn't seem to make sense! If I could only have had this particular training session three years ago, what a difference it would have made!"

This fourth-grade teacher's comment was typical of many we have received this fall in the Diocese of California as the Diocesan Department of Christian Education has presented a "training of trainers" course based upon the *Teacher Training Guide* recently prepared by the National Council's Department of Christian Education. Using a mimeographed copy of the guide, now available in complete form (The Seabury Press, $2.00), we have used selected parts of the course with about seventy-five clergymen and professional directors of Christian education. Results have been uniformly good; our experience has led us to believe that we have here a partial answer at least to the recurring question, "How can I train my teachers to use the new curriculum?"

In the past, one baffling question has plagued the clergyman who wanted to make a sincere effort to incorporate Seabury Series materials into his Christian education program: "Can I hope to *tell* people how to teach under the requirements that this course lays down?" Many of us have had to answer this question, "No, you can't." We have, to a large extent, been talking about *process*—and *process*, by its very nature, is not something we can talk about effectively. Most of us have tried in our parents' classes to share with our pupils' parents some understanding of what we were trying to do, only to find that they retreated into some such phrase as "progressive education," thinking that, by labeling it, they had summarized and dealt adequately with all of the concepts involved.

The *Teacher Training Guide* is based upon the theory that, if one is to feel at home in a group-method situation, he, himself, should have experienced and been trained in the same methods. A teacher who has completed this seventeen-unit training course will have experienced in his own life the value and impact of this kind of teaching. He will have found his own ideas changing under the stimulus of working on a common concern with other people. He will have learned for himself the necessity of self-involvement in the learning process. He will have taken part in the various special techniques of group process, not as an observer but as a trainee. He will, in short, actually have experienced for himself the sort of thing he is trying to do for others. The clergyman or trainer is removed from the obvious trap of trying to lecture upon the deficiencies of the lecture method!

Basically, the *Teacher Training Guide* is divided into three main headings: "What We Are Trying to Do" (six sessions); "How We Learn" (three sessions); and "How We Teach" (eight sessions). All of these, in turn, are in the common area of "orientation to the task." This leaves still undone similar guides in the areas of consultation and supervision (and we may hope that work is progressing upon these). The fact is, however, that far from being ready to begin consultation and supervision, most of our parishes and missions still seem to be floundering at the level of teacher orientation. The present guide,

then, seems to fill the most basic need at this particular time.

The introductory session to the guide points out that, in most cases, the training will probably have to be done by the clergy and professional directors of Christian education. There is bound to be some negative reaction to this, especially from clergy who have trustworthy "superintendents" among their laymen who have been in the custom of "holding the teachers' meetings." As one of our clergymen pointed out, however, "there's a lot of theology in this material." And there is!—too much theology to be dealt with in terms of "good intentions." These courses are designed to produce in the parish "able men"—teachers who are able to translate into classroom terms the basic tenets of the Christian faith. Another clergyman expressed the importance of teaching the course himself when he said, "If teaching the theology of the Church on this level is not *my* job, I don't know whose job it would be!"

It was at this particular point, incidentally, that the majority of the questions about the guide arose. "This is great stuff," one clergyman said, "but I'm sure it's over the heads of my lay people!" It probably was, too, at the level upon which he was analyzing it! But one of the strong points of this type of presentation lies in the fact that the teacher may appropriate what he can understand; and if he misses some of the theological niceties, he is still led into a far deeper understanding of his class than his colleague who does not take the course. We have now used it with enough lay people to know that it does, indeed, speak upon all levels. There is deep theology here, all right; but basically it trains church school teachers, not amateur theologians!

Properly used, the *Teacher Training Guide* should be presented by a leader, either clergyman or D.R.E. It is not designed to be read by the teachers but rather to be *lived with.* Our experience has indicated that it is equally valuable to teachers who are not currently using Seabury Series materials, and it has also been of great help to youth advisers, summer conference staff members, and others who are not specifically church school teachers. It is an "orientation to Christian education" rather than a "guide for Seabury teachers." This writer has even used parts of it in his seminary classroom and found that it is very useful there, too.

In certain areas, the guide has, in our experience, been of particular help. A session entitled "The First and Twentieth Centuries" will be familiar to some who have met with teams from National Council during the past year. It was this particular session which brought forth the remark from the fourth-grade teacher which was quoted earlier. A seminary class in Christian education spent several weeks on this session, too. The entire three-session unit on how we learn is of outstanding usefulness, and the sessions entitled "Class Analysis" and "Various Uses of Subject Matter" will be found most helpful to the teacher who, while accepting the basic principles involved, honestly doesn't know how to proceed from there.

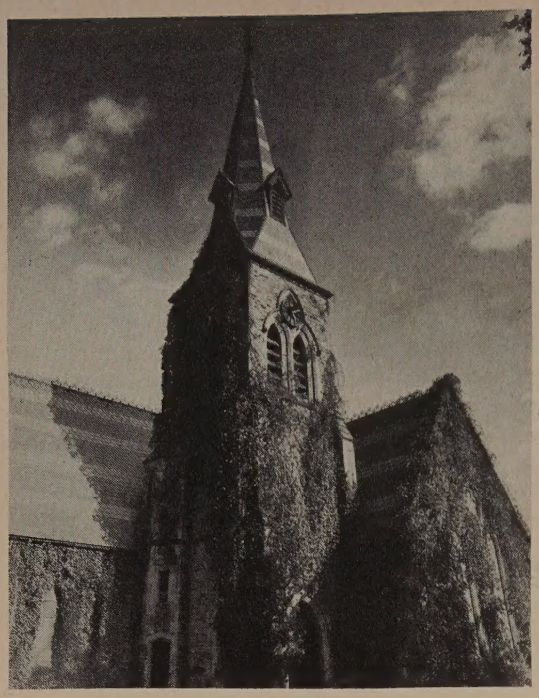
In the introduction, the trainer is warned against using these sessions exactly as they are presented. Anyone at all familiar with the group method knows that response and reaction to previous class sessions are of the utmost importance in planning what to take up next. To use the sessions word for word (even though they are complete enough to be used in this way) would be simply to ignore the fact that different groups of teachers begin at different levels and reach different degrees of insight along the way. This may, to some degree at least, account for the apparent weakness of two or three of the sessions. With proper adaptation and rearrangement, all of them, it would seem, could be made to communicate directly to a particular group of trainees.

This writer, for instance, has found a fair amount of resistance to the session entitled "God's Activity in Life." It incorporates the "Long family" story, familiar now to many of our teachers. The problem seems to lie in the fact that, quite often, the groups are simply unable to see that this story presents religious issues! And for the trainer to *insist* that it does is to belie the basic premise of the group method! We have had some success with an alternate story in which the characters undergo a slightly more traumatic experience and in which the issues are a little more black and white. Others using the *Teacher Training Guide* may want to give some consideration to this possibility.

Session Nine, "The Classroom Situation," may be somewhat badly placed in the entire series, if our experience is any guide. The session, which involves a demonstration of the effect of classroom arrangement (chairs in rows *vs.* circles, etc.) comes at a time when the teachers, having been together for perhaps eighteen hours, know each other so well that it seems to make little difference how the classroom is arranged. The demonstration involved can be dramatic when done with a group which is still feeling its way. Too much familiarity among members of the teaching staff, however, is apt to detract from the sharpness of the procedure. The session might be held earlier in the course while relationships are still more tentative.

The session entitled "Teaching Attitudes" is most pertinent, as far as it goes. The danger, however, is that it may degenerate into a lecture upon maieutic *vs.* autocratic leadership. At this point the trainer might want to spend several sessions in this area alone. There is a good deal more to be said about teaching attitudes than the guide is able to say. The same thing may be said of the "practical" sessions, which deal with practice in class planning, although three such sessions are provided in the normal sequence of the course.

On the whole, our response to this manual has been entirely favorable. It fills a gap in our total program which has long needed filling; indeed, it raises the serious question, "Why wasn't this published at the same time as the first courses?" Of course, it is better for having waited because now it incorporates the actual questions that have arisen in three years with the material itself. At any rate, we have it now, and our entire Christian education program stands to benefit by its immediate and continuing use.



The Church of the Holy Spirit, Chapel of Kenyon College

What the Church is teaching week by week

by William Sydnor

Septuagesima, February 2, 1958

THE THEME:
Trust in the Lord; He is your source of strength.

THE EPISTLE. I CORINTHIANS 9:24–27:
In a longer section on the nature of the Christian's freedom (8:1–11:1), the Apostle wrote this nugget on the importance of self-discipline. This is an appropriate emphasis as we come to Pre-Lent and begin to prepare for our observance of Lent. It is important to remember that the advice given here is in the setting of the whole Epistle in which all things come from the Lord Christ (8:6) who freely gives us His power or grace (1:3).

THE GOSPEL. ST. MATTHEW 20:1–16:
The parable of the Laborers in the Vineyard does not fit into the pattern suggested by the Epistle and the Lessons. This parable has been interpreted varyingly and ingeniously in order to make it fit in an acceptable pattern of employer ethics (which it does not). Among Jesus' hearers were Pharisees who knew and kept the Law and common people who did not. The point of the parable is that both needed God's forgiveness just as laborers, no matter how long they had worked, still needed money to buy daily bread.

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PSALM 20:
Here is a hymn on behalf of the king. The first part is addressed *to* the king (vv. 1–5). It is almost a prayer in his behalf: unquestionably the king's power is to come from the Lord. In the second part the king is assured that his prayer has been heard.

PSALM 121:
This psalm is one of the most beautiful in the pilgrimage collection. The travelers' help and strength comes from the Lord.

JOSHUA 1:1–9:
The ancient, unknown pens which edited Deuteronomy and Joshua tied their books together with this opening passage. Both the death of Moses and the commissioning of Joshua have been described earlier in greater detail (Deut. 31:1–23; 34:1–12). Here is a leader whose strength comes from the Lord.

II TIMOTHY 2:1–13:
The hardness and self-discipline enjoined on the Christian is described here in terms of a soldier rather than (as in today's Epistle) an athlete. Here the context is even more obvious: ". . . be strong in the grace [power] that is in Christ Jesus . . ." (v. 1)

Sexagesima, February 9, 1958

THE THEME:
Trust in the Lord in the face of suffering.

THE EPISTLE. II CORINTHIANS 11:19–31:
This is one of the comparatively few autobiographical glimpses the Apostle gives of himself. Here is one whose trust in the Lord never wavers even in the face of numerous hardships.

THE GOSPEL. ST. LUKE 8:4–15:
The parable of the Sower does not fit into the pattern of the theme for the day. Actually, the Gospels for these Sundays before Lent play variously on the theme of man's response to the outreach of God's grace through Jesus Christ.

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PSALM 71:

Here is the hymn of an elderly sufferer. The theme of trust and confidence in God runs throughout the psalm and makes one think this same faith has marked the poet's entire life.

ISAIAH 50:4–10:

These verses are part of a longer poem (50:1–11) on God's judgment of the faithless nation and of the consequent suffering which is the lot of Yahweh's servant. The portion of the poem used here contains a beautiful expression of the sufferer's confidence in God's power and sustaining help.

II CORINTHIANS 12:1–12:

This is a continuation of the autobiographical account in today's Epistle. The verses about St. Paul's visions are obscure and baffling. The balance, however, is very human and crystal clear. Paul, the sufferer, prayed for deliverance from his "thorn in the flesh." God's answer gave him more perfect trust in his Lord rather than perfect physical health.

Quinquagesima, February 16, 1958

THE THEME:

Trust in the Lord, who is thy Friend.

THE EPISTLE. I CORINTHIANS 13:1–13:

St. Paul's great hymn in praise of Christian love may be thought of as contributing to thinking related to the day's theme, "for love is of God, and he who loves is born of God and knows God." (I John 4:7)

THE GOSPEL. ST. LUKE 18:31–43:

The blind man's experience bears dramatic witness to the fact that he who trusts in the Lord finds a Friend.

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PSALM 103:

This has been called one of the noblest hymns in the Old Testament. Its peculiar appropriateness on this day lies in verse 13: "Yea, like as a father pitieth his own children; even so is the LORD merciful unto them that fear him."

WISDOM 7:7–14:

The Book of the Wisdom of Solomon is in the Apocrypha. (See Article VI, Prayer Book, pages 603–604, on the importance of the Apocrypha in Christian teaching.) This section is in praise of wisdom, which is a gift from God. Those who use it as God intends are His friends.

ST. JOHN 15:1–17:

The farewell discourses at the Last Supper are in three sections: part I, 13:31 through 14:31; part II, 15:1 through 16:33; and the high-priestly prayer, 17:1–26. In the appointed lesson we hear our Lord saying, "No longer do I call you servants . . . but I have called you friends. . . ." (v. 15) Notice that the conditions of trust and obedience are associated with this new relationship.

Lent I, February 23, 1958

THE THEME:

Re-examine your religious practices.

THE EPISTLE. II CORINTHIANS 6:1–10:

This passage is the concluding section of St. Paul's description of the ministry of reconciliation (5:11 through 6:10). The Apostle points out that the ministers of reconciliation are workers together with Christ and have a pressing, present responsibility regarding diligence and discipline, on the one hand, and winsomeness of spirit on the other. This kind of joyous yet serious Christian is equipped to face the various demands of daily relationships.

THE GOSPEL. ST. MATTHEW 4:1–11:

Here is the dramatic picture of our Lord's temptations ere He began His ministry. Here we see the ancient religious practice of fasting in proper perspective: as an aid to spiritual devotions.

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PSALM 50:

The poet gives a dramatic picture of the throne room of God the Judge (vv. 1–7). He weighs man's actions and He judges. He calls into question man's religious acts which are not reflected in brotherly dealings with his fellowmen. It is "to him that ordereth his way aright," that God will show His salvation.

ISAIAH 58:1–14:

Another unknown poet deals with the theme of the psalmist with equal drama. It is a heavenly discourse by the righteous God on the subject of the service which is pleasing to Him. It is addressed to His prophet and through him to the people. Fasting is used as a symbol of all of man's religious practices. An active concern for the needs of others is more pleasing to God than spiritual acts of self-improvement which lead to self-righteousness. Notice that he stresses the importance of Sabbath observance. In the regular worship of God, the relationship between religious practices and righteous dealings is kept clear.

ST. MATTHEW 6:1–18:

This part of the Sermon on the Mount (St. Matthew, Chapters 5—7) was probably the most shocking to Jesus' original hearers. He showed how the three principal religious acts—almsgiving, prayer, and fasting—could be corrupted by self-righteousness and pride. We need to ask ourselves periodically what our real reasons are for our religious observances. Lent is a good time to do this.

Arch depicting the five races of men, Cathedral Church of St. Mark, Minneapolis. Canterbury Cathedral is shown at the base of the arch on the left and the remains of the Church at Jamestown, Va., on the right.

ITEMS

Concern for exceptional children • Suzanne de Dietrich to lead Bible study at Omaha • Seabury Press exhibits

THE Church's concern for "exceptional persons," those who are mentally or physically handicapped and those under detention, is growing throughout the country. The Church's responsibility in this area was discussed at the recent Consultation on the Christian Education of Exceptional Persons held at Green Lake, Wis., under auspices of the National Council of Churches of Christ in the U.S.A. The Rev. Edric Weld, Associate Secretary of the Division of Curriculum Development, represented the Episcopal Church. The conference urged local churches to minister to exceptional persons in terms of their needs and special qualities and to minister to their families for the latter's sake as well as to help them assist and train their dependents. Further inquiries should be addressed to the Rev. Edric Weld, 28 Havemeyer Place, Greenwich, Conn.

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"BOOKS for Christian Education" is the title of a new list of books recommended by the Department of Christian Education of the National Council. The books are classified according to five major categories: Holy Scriptures; The Church: History and Teaching; Christian Living; Devotional; and Methods: Leaders and Teachers. Each category is subdivided for adults, youth, and children. The list is available without charge from The National Council, 28 Havemeyer Place, Greenwich, Conn.

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AT THE Church of St. John the Divine in Houston, Tex., children attending midweek Lenten services receive a wooden cross for their home prayer corners. The project is supervised by Mr. Othma Seaman, who devotes his skill as a craftsman to creative work with children in the Church.

EDUCATIONAL leaders of the Episcopal Church will hold their annual meetings next month in Omaha, Neb., prior to the meetings of the National Council of Churches of Christ in the U.S.A. Diocesan leaders will meet February 5–7. Mlle. Suzanne de Dietrich will lead three sessions of group Bible study, and members of the Department staff in Greenwich will lead other sessions. Parish directors of Christian education will meet February 8–9. (See the December issue of FINDINGS.) Meetings will be held in Trinity Cathedral and the Hotel Fontenelle.

Mlle. de Dietrich

A Curriculum Advisory and Counseling Service sponsored by the diocesan Department of Christian Education of the Diocese of Missouri was a feature of the 118th annual convention of the diocese. The service included exhibits of materials published by the Seabury Press and other publishers and charts of the organization and resources offered by the diocesan department. Diocesan leaders were on hand to answer questions about materials for all age levels, including adults; organization of parish educational programs; summer youth conferences; and to suggest where resources might be found. The Woman's Auxiliary cooperated in the service. The diocesan Department of Christian Education's report to the convention included a role-play to dramatize situations in the Church to which its program attempts to speak. The presentation was tape recorded. Many parishes are expected to use it as they study their own educational programs.

The Seabury Press is happy to provide exhibits such as that presented in Missouri at parochial, diocesan, or provincial meetings. Whenever possible, such exhibits should be arranged through local bookstores. Address inquiries to the Rev. S. C. V. Bowman, Director of Publicity and Public Relations, The Seabury Press, Greenwich, Conn.

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YOUTH work will be accented throughout the Church the week of January 26 through February 2. The Girls' Friendly Society, a nationwide organization in the Episcopal Church, and the interdenominational United Christian Youth Movement will both observe this period as "Youth Week."

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"AFTER a Parish Life Conference . . . What?" That question has been asked frequently, and it has been answered in a tract of the same title, available without charge from either the Department of Christian Social Relations, 281 Fourth Ave., New York 10, N.Y., or the Department of Christian Education, 28 Havemeyer Place, Greenwich, Conn. The tract was produced under the joint authorship of these two departments.

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Christian Education FINDINGS tries hard to live up to its name. We report what is going on in religious education in the Church, both at national headquarters in Greenwich and within dioceses. We like to report what works well, of course, but we also need to know where people are having trouble. For this reason, we hope readers will use FINDINGS as a sounding board. For example, we would like to know where our readers have failed in their teaching. If you will tell us what you did in a given instance and what happened, we will ask the editors to analyze the situation and to say what they think went wrong.